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THE OLD FRATERNIZATION MOVEMENT HAS A NEW NAME

Vonda Urban

"Networking" is today's popular term for the original "Fraternization Movement" which was started and carefully nurtured by Dr. G. de Purucker under his leadership of the Point Loma Theosophical Society from 1929 until his death in 1942. At that period of time, however, the fires of emotional hysteria, still raging among lodges and individuals following the "Judge Case" crisis of 1894-95, and which had split the Theosophical Society into two separate bodies, was hardly a climate conducive to unity or understanding among all Theosophists. Although some progress was realized, the Unification Movement, as a whole, failed then; but the seeds planted in that effort are sprouting profusely in today's new wave of fellowship and co-operation existing between societies, lodges and independent groups throughout the world. Can it be that the *impulse* given to this last quarter of our century from the Brotherhood of Adepts is indeed coming through a *Wind of the Spirit*, cleansing and healing the heart and mind in the body Theosophic?

A number of factors suggest this possibility, uppermost among which the following three will be considered. *First*: there now exists in publication the entire output of Teachings given out to the world by the Mahatmans and their Messenger, H.P. Blavatsky, more than one hundred years ago. That impetus initiated a new Messianic Cycle which will last for 2,160 years, and the body of Teachings presented then will remain the foundation and main source of the Ancient Wisdom for the entire age, and with which all subsequent installments *must be consistent to be considered genuine*. *Secondly*: Alongside the Teachings themselves stands the history of the Theosophical Movement with biographical profiles of those who shaped its karma, which, oddly enough, holds the key to the third point in this observation, namely: setting the record straight on the work and occult status of William Quan Judge, one of the original founders, and the very one who built the Theosophical Society in America.

During the sixteen years between the founding of the Theosophical Society in 1875 and H.P.B.'s death

in 1891, the major portion of Teachings issued chiefly from her own pen, although the entire storehouse of Knowledge accumulated during that cycle includes material that was written by chelas assisting her work; and, of course, there are the Mahatma Letters themselves. Today, all of it is available in original, unedited texts. Such ready access to the entire library of works provides unparalleled opportunity for study, and affords easy comparison for later deviations from them. It is pointed out in *The Secret Doctrine* (Vol. 1 pp.xx-xi): "Time and imagination made short work of the purity and philosophy of these teachings, once they were transplanted from the secret and sacred circle of the Arhats." And in *M.L.* No. 85, Master K.H. states: "The only object to be striven for is the amelioration of MAN by the spread of truth. . . ." Clearly, our mandate, our trust, our *duty is to KEEP THE TEACHINGS PURE*.

There are comprehensive histories on the T.M. beginning with Henry S. Olcott's *Old Diary Leaves* to those covering recent times, and some good biographies about the principal individuals in it. But the *Blavatsky Collected Writings* series of fourteen numbered volumes of her miscellaneous articles holds special interest in that each (except Vo. XIV, posthumous) includes a background of events, with short biographies of those who shaped them, pertinent to the period to which the material belongs. Her major books *Isis Unveiled* and *The Secret Doctrine* (which stand alone, unnumbered in the set) have a historical introduction on how they were written, and Vol. XIV has a survey of the contents and authenticity of the posthumously published, so-called *S.D. Vol. III*. These are of inestimable value for clarification of conflicting historical views. In Vol. I (1874-1878), there is a bio-sketch of W. Q. Judge with a concise account of the "Judge Case"; and Vol. X, (1888-89), includes a facsimile copy of H.P.B.'s handwritten document appointing him her sole representative of the Esoteric Section in America "*in virtue of his character as a chela of thirteen years standing, and of the trust and confidence reposed in him.*"

The most perplexing incongruity about the "Judge Case" is that there was no case! President Olcott finally dismissed the charges with the following pronouncement: ". . . I declare as my opinion that this

inquiry must go no farther; we may not break our own laws for any consideration whatsoever. . . .” (*Old Diary Leaves*, V, pp. 186-87, from the minutes of the Judicial Committee of the T.S., July 10, 1894). Insight into this sad event can be traced in *The Mahatma Letters*, for here is but another major crisis, similar in nature with all attacks, past and perhaps in the future, bent on crushing the Theosophical Movement; and the trouble always fomented from within. Master K.H.’s description of the foreboding atmosphere hanging over the Coulomb conspiracy well describes the climate prevailing during the accusations against Judge: (*M.L.* No. 55) “The air is full of the pestilence of treachery; unmerited opprobrium is showering upon the Society and falsehood and forgery have been used to overthrow it. . . . Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. —(*M.L.* No. 55, p.322).

But deeper causes, operating on inner planes behind the visible outward attacks, are dealt with at length in Letter No. 134, which Master M. ordered H.P.B. to write to A.P. Sinnett to chastize the Allahabad Branch of the T.S. and its members, the Indian Brahmanas:

“They join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up cast or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything. Faith in the Gods and God, and other superstitions attract millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. . . . There are Dyhan-Chohans and Chohans of Darkness. . . the light of the Dyhan-Chohans and their pure intelligence is contrasted by the *Ma-Mo* Chohans’— and their destructive intelligence. These are the gods the Hindus and Christians and Mohamed and all others of bigoted religions and sects worship; and so long as *their* influence is upon their devotees we would no more think of associating with or contracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross *our* path - *M.L.*, pp.461-2-3).

These two Mahatma letters, together with one from H.P.B. entitled *Why I Do Not Return to India* (*BCW* Vol XII, pp. 156-67) give profound insight into the subtle, undermining influences exercised over those individuals who precipitated the crises continually plaguing the T.S. Too, they help fathom why nearly a century has lapsed without fully redressing the wrong done to William Quan Judge.

The euphoric tide of expectancy for the Messenger to come in this last quarter of our century has dwindled into disillusionment as 1975 recedes ever further into the past with each on-coming, fruitless year. We may find an answer in the conclusion of *The Key to Theosophy* wherein is summarized what the T.S. *may*

become in the XXth century, carefully outlining the requisite conditions for success; but also warning (p. 305) that: “Every such attempt has hitherto ended in failure, because, sooner or later it has degenerated into a sect, set up hard and fast dogmas of its own and so lost by imperceptible degrees the vitality which living truth can alone impart. . . .,” yet stating the *hope* (p. 307) that: “. . . the next impulse will find a numerous and *united* body of people ready to welcome the new torchbearer of Truth. . . .”

Networking can unite the body Theosophic in Brotherhood, but the challenge ever remains to be true and faithful to the original Teachings given us by the Masters and H.P.B. The words so profoundly pertinent today were expressed by W.Q. Judge in his report to the American Convention in 1895, the year in which occurred ‘the split’ in the T.S.: He said: “The Unity of the Theosophical Movement does not depend on singleness of organization, but upon similarity of work and aspiration; and in this we will ‘KEEP THE LINK UNBROKEN’.”

THE MYSTERIOUS KARMIC SEAL

Extracts from the lead article “The Man of Mind” in *Theosophy*, August 1976 (The Theosophy Company, Los Angeles), which deals with “the spontaneous and astonishingly perceptive insights of the best writers and thinkers of the time.” Space permits only the closing paragraphs. — Ed.

When H.P.B. speaks, as she does in “The Tidal Wave,” (*Blavatsky Collected Writings*, XII, pp. 1-8) of the periodic influx of spiritual inspiration that comes toward the end of each century, she has reference, we may think, to an intensification of this light from higher planes, calling out response from the awakening capacities of human beings. “What,” she asked in “The Cycle Moveth” was the mysterious influence which brought about so great a change in the life of Leo Tolstoy, forcing him into a new current of expression “almost without any transition period?” But it is not only the Dostoevskys and the Tolstoys who are moved to deepening perceptions. Writing of that time in the nineteenth century, H.P.B. said:

Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the unit of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal — the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can

give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves.

We might say, perhaps, that these many individuals all have a *sense* of the higher potentialities of human beings, and are acting in their lives with that sense as a guide, even though they would not claim to have actual knowledge. Something besides and higher than what in their time is accounted knowledge leads them on, just as it inspires a William Blake, a Wordsworth and a Shelley, and some of the rare poetic spirits in our own time. Nor are such inspirations and callings felt only by literary figures. "Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems." (*BCW*, II, 102-3).

The true course of evolution, hardly visible on the surface, is traced by the activity and decisions of such egos, who represent the vanguard of human development. In them is growing another sense of reality, making it possible, as H.P.B. says, for the structures of materialism to fall away. It is not so much that full knowledge will be born into the world, but rather a true sense of the meaning of life will begin to take hold of the better minds, providing, in time, indications of where and how to look for further explanation. "As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated."

What sort of explanation might be given for the intuitive expressions that are now beginning to seem quite frequent? The doctrine of higher Manas is the basic explanation, coupled with the fact that, in the present, even the highest expressions are limited to the terms of transcendental metaphysics (*S.D.*, I, 329). This is the law of human consciousness *in its normal state* on this plane of sense perception. In other and later cycles, there will be further possibilities. Yet what is remarkable, under existing conditions, is the richness, the philosophic integrity, and the imaginative splendor of some of the present day work. It is as Mr. Judge says:

"But as mind is being evolved more and more as we proceed on our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete."

AN EPITAPH

Henry T. Edge

"If I so soon was to be done for,
I wonder what I was begun for."

We do not know whether the truth is necessarily humorous, or whether jokes always contain profound truths; but we do know that people do not always know how to react, whether to a joke or a truth. It would be a good scheme, if one had a truth to tell, to tell it as a joke; so that people who did not want it could excrete it by a process of cachinnation.

Two people wandered into the churchyard and read the above epitaph. One said: "*Ha ha ha, he he he, hi hi hi, ho ho ho, hu hu hu*; it's a fine day, let's have breakfast." The other said nothing; but it was not so much what he didn't say as the poignant way in which he didn't say it.

Nothing better than our epitaph could bring out the glaring contrast between the shortness and futility of life (as we see it with our left eye), and the infinitude of life (as we see it with our right eye). This painful diplopia or double vision afflicts us all the time. Is there no way to combine it into single sight, or must we ever remain drunk?

It is conceivable that, if the above epitaph had contained 'he' instead of 'I,' one could make sense of it. "If *he* so soon was to be done for, I wonder what *he* was begun for." It could be said of a house or a tree or an animal; even of another person. But when 'I' say it, it makes nonsense. 'I' am conscious of my own immortality and infinitude. The mere accidents and outer garments and machinery of a man may, even though begun and destroyed, perform a useful function as a temporary link in a chain of work carried on by others. But about the Ego there is something permanent; our ability to pose the question; our rebellion against a negative answer; these are the warranty of the eternity of the Ego.

And that word 'begun.' Was I *begun* at all? Can we entertain the notion of a cycle infinite at one end, but beginning in a point at the other end? As well conceive the late lamented Euclid postulating that a straight line can be produced infinitely one way but not the other way. The sun appears when it rises, and may be said to *begin*; and when it sets we can say it is *done for*. This is only an analogy, chosen to fit our side of the case; and the opposition is perfectly free to find analogies to suit the other side. But we believe we are right and that the analogy holds good. Human life on earth is not a beginning nor an end.

As to where or how or what we were before birth, and the conditions of after-death. I surmise that the truth cannot be reduced to terms of our present mentality. If I had the knowledge I would not be able to communicate it. You may say there is so strong a desire on both sides to communicate this knowledge that it is wonderful why it is not communicated. But can you communicate knowledge to an animal, however strong the desire on both sides? The animal desires to be liberated, and you desire to liberate him. The matter is easy, but he will not let you. If you could only tell him! But how utterly impossible!

When face to face with such difficult problems, we ought surely to recognize the limitations of our thinking logical mind, and to have faith in the existence within us of higher faculties, of the heart as well as of the head. How true it is that, when quarreling with the scheme of things, we are really falling foul of our own limited faculties. Or, to put it another way, two voices speak from us, giving dissident opinions about the nature of life and of things. One voice says things are so; and the other voice won't have it. The logical mind wants to reduce truths to a proposition or a formula; it tries to 'square the circle.'

The skeptics, by their paradoxes and antinomies, proved that finality cannot be achieved by the logical mind alone: its conclusions were always dual and contradictory: to every proposition a contrary proposition could be affirmed with equal validity. But there must be higher faculties of Mind which can solve such contradictions. This is symbolized by the triangle, with a pair of points at its base, which approach nearer and nearer to convergence as we approach the vertex; the single point at the apex being on a different 'plane' from the two at the base.

The theory that one life on earth represents the total experience of a human soul is most unsatisfactory to the reason. Even the longest and fullest of such lives is nothing at all in the ocean of infinite time. And lives vary in length from a century to a day, and in quality they vary infinitely. What utter inequality, if souls are freshly created for each life! Could anything be more absurd than the creation of a soul to live a single day on earth! But once accustom yourself to view an earth-life as a scene in a very long drama, and the absurdity vanishes. The hero of the epitaph was not begun at his birth, nor was he done for when his body was consigned to the tomb. He has quit wondering.

—*The Theosophical Path*, November, 1927

IDOLATRY AND LEADERSHIP

A. Trevor Barker

This article is selected from *The Hill of Discernment*, a collection of the addresses and writings of the author published shortly after his death on July 17, 1941. Barker is best known as the transcriber and compiler of *The Mahatma Letters*, published in 1923 by Rider & Co., of London. The last sentence to his Introduction to that volume reads: "Let those who have climbed the hill and seen the vision, and in that clean, sweet air have heard the keynote of the dawning cycle — hold fast — and remember in the days that are coming — the sweetness, and the beauty, and the truth they have seen." — Ed.

If you would go on with your occult studies and literary work—then learn to be loyal to the Idea, rather than to my poor self. When something is to be done never think whether I wish it, before acting: . . . I am far from being perfect hence infallible in all I do; —K.H.

There is no subject that at the present time so occupies the minds of Theosophists of all colors and degree, as the much vexed question regarding the place and true meaning of Leadership in Theosophical affairs. It is a problem before which the stoutest heart may at times be forced to quail, because the duty to Truth and the impersonal ideals that the great Masters have set before us come in conflict with the demands made upon the nature of the student by ties of personal devotion spontaneously rendered to some Leader, or perhaps in some cases unreasonably demanded by the latter as being more important than free and untrammelled service to an impersonal Cause by workers in the Theosophical field, who are capable of individual initiative.

What is the Truth about it? By what touchstone shall we measure and test the principles which we hold for our individual guidance on this most difficult and thorny problem? What should come first? The dedication of life to Truth and the Higher Self: to the Holy Cause of which the Masters of Wisdom and Compassion are at once the purest ideal and the best exemplars; or the personal devotion demanded by one or other of the many Gurus who walk their way amongst men, and who promise salvation to the aspirant if only personal devotion to the said Guru is strong enough?

Let us ask ourselves the question: what kind of devotion would we choose as the dominant characteristic of any group of Theosophical students if any of us individually were called to lead them as an officer, whether of high or low degree? Would it be of the personal kind? Would we ask first of all for unfaltering trust and devotion to ourselves? Surely not—for to do so would be to invite failure at the very outset. It would be in fact like taking the tiller of each man's individual

boat out of his hands, and thereafter to incur a most dangerous and all but impossible responsibility; and moreover it would result in a group of individuals incapable of individual thought and initiative.

What are the qualities then which we should look for and encourage and welcome in those whom we may be called upon to lead? First and foremost we would have free and vigorous searchers after Truth who recognize that their first duty, their highest devotion, is to the splendor of their own innate Divinity, and through their realization of That which is the Higher Self in each one of us, to the Great Teachers of the human race who watch and wait. Such true men and women, by the power of their own innate spirituality evoke the love, the confidence and the trust of any individual whom they may be called upon to serve under. They will not have to pause and think before every action as to whether what they are about to do would be agreeable to their immediate superior, because they would have learned the beauty and the peace of loyalty to an Idea—an idea and an ideal the grandest, the highest, the most noble that the mind of man has ever conceived of.

There is nothing ignoble in the spontaneous hero-worship which sometimes comes about in the devotion that is evoked in the heart of a younger for an older student, when the latter seems for the time being to be the splendid embodiment of the ideal to which the younger is striving to attain. The devotion of a trusting heart is a holy thing, because it springs from love—that holy and immortal feeling that opens the heart to the perception of Truth, and strips the veils away from the eyes of the seer. But most emphatically such devotion can not be commanded. Its very essence and life is in its spontaneity, and we cannot command love any more than we can control the sea. The origin of devotion in the human heart is a mystery. It is evoked by a true Teacher in his pupil almost inevitably as the pupil finds reason for gratitude for the help and enlightenment that the Teacher has brought him. It is also intimately concerned with the past Karma of the respective individuals.

No sane man can quarrel with the attitude of truly impersonal devotion, confidence and trust to a Teacher or Leader when it arises from the recognition that Light has been transmitted and received. On the contrary, to such as these who embody Wisdom and Compassion, unswerving loyalty is a virtue as well as a duty and the necessary pre-requisite to the receiving of further Light.

But the world alas! is full of false teachers who beguile the unwary with their siren songs, thus poisoning the

well-springs of true devotion and setting up Idolatry instead of Leadership. The Guru who is not worthy of the name is the one that diverts the attention and devotion of his followers to himself, and places their personal regard as higher and of more importance than their unswerving fidelity to the Truth enshrined in the age-old teachings, and to the Great Teachers who made those teachings available to us in modern times.

SUICIDE AND THE AFTER-DEATH STATES

Elsie Benjamin

The increase in suicide worldwide, especially among young people, raises perennial questions for families, friends, and all thoughtful people, and the subject has been treated in many theosophical journals. The following is quoted from an editorial in *Corresponding Fellows Lodge* of the T.S. Bulletin No. 98, October 1953, an important theosophical monthly for many years.—Ed.

Suicide is one of the most difficult subjects to treat of with an inquirer, not because the theosophical teaching on the subject is vague — it is very definite — but because in so many instances the inquirer is asking for enlightenment because some loved one has committed suicide, and very naturally he wants to be assured that all is well with the one he loved. The impulse is always to try to give comfort and assuage the grief; but no honest theosophical student dares commit the crime of deliberately misleading someone in the realms of occult knowledge.

Theosophy does not teach a doctrine of eternal damnation for anyone, no matter how serious the crime; but because it does teach that the fate of the suicide is not a happy one, we think it an urgent necessity that people should learn (*before* they even contemplate such an act) what are the laws governing the suicide.

[Readers are referred to] a reprint of an article, "Is Suicide a Crime" which originally appeared in *The Theosophist*, November 1882, being in the form of a question by an inquirer and answered by H.P.B. It is too long to quote here in full . . . But the complete article appears in *The Complete Works of H.P. Blavatsky*. IV, pp.116-20 [later in *Blavatsky Collected Writings*, IV, pp.257-261], and the book can be had from the C.F.L. Library. "No more than murder, is it ever justifiable, however desirable it may sometimes appear," — and: "No man, we repeat, has the right to put an end to his existence simply because it is useless," says H.P.B.; and in the course of her argument she draws a distinction between suicide, and the

man who gives up his life deliberately for a noble and unselfish purpose: "The man who gives up his place in a boat that *will* not hold all . . .", etc., etc. She says: "One (the suicide) *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty." This distinction often comes up in discussions on the subject. When the inquirer speaks of the courage shown in taking one's own life H.P.B. remarks, "There is far more courage to live than to die in most cases."

Other references to the subject are in Vol. III of H.P.B.'s *Complete Works*, pp. 137-9, where it is shown that the *spirits* of conscious sane suicides (not astral *shells* in this case) try to communicate with men, especially in mediumistic circles, and that "as a rule, its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have such communication."

And in *The Key to Theosophy* H.P.B. says (p.227): "It is the worst of crimes and dire in its results."

But perhaps special emphasis should be put on what happens to the suicide in the after-death states, and in its next incarnation:

... whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, it must still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul, is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions.

—*Complete Works* III, p.41; *B.C.W.*, III, p.210

And from "Fragments of Occult Truth":

... the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify these and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only, at the cost of the ultimate complete rupture with his sixth and seventh principles, and consequent ultimate annihilation after, alas! prolonged periods of suffering.

Let it not be supposed that there is no hope for this class — the sane deliberate suicide. If bearing steadfastly his cross, he suffers patiently his punishment, striving against carnal appetites, still alive in him, in all their intensity, though of course each in proportion to the degree to which it had been indulged in earth-life. If we say he bears this humbly, never allowing himself to be tempted here or there into unlawful gratification or unholy desires, then when his fated death-hour strikes, his four higher principles reunite, and in the final separation that then ensues, it may be well

with him, and that he passes on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance; he may wipe off in suffering and repentance many a sad black sore from the page of 'Karma,' but, alas! and this is the point we desire to impress upon Spiritualists, he may *add* a hundred fouler ones to the sad blots already damning the record. . . .

This article should be read in full to show what terrible responsibility is incurred by people who sit in mediumistic circles, and *know not what or whom they may contact* 'on the other side.'

AND WE QUOTE . . .

Karma

Some play at chess, some at cards, some at the Stock Exchange. I prefer to play at Cause and Effect.

—Emerson in his *Journals*, Aug. 3, 1842

I am defeated all the time; yet to Victory I am born.

—*Op Cit.*, April 6, 1842

All persons are puzzles until at last we find in some word or act the key to the man, to the woman; straightway all their past words and actions lie in light before us.

—*Op. Cit.*, September 1842

Plain Duty

What is the plain duty of every Theosophist? To read and understand, so as to be able to explain theosophical doctrines. The Society has never suffered from outsiders so much as it has from its unintelligent representation by members. The world is full of minds who wish to know, and Theosophists should form clear conceptions of what they think they believe, in order to meet objections, dispel doubts and carry conviction. Such is our duty.

—W. Q. Judge, "Theosophic Duties," published in *The New Californian*, Vol. II, No. 1, July 1892, and included in *Echoes of the Orient*, III, p.207, soon to be published by Point Loma publications, Inc.

WHERE IS HELL?

Rosemary Vosse

In the monthly *Koeksister* (Wynberg, South Africa), on a yellow sheet tucked loosely in its folded 8 pages, the editor contributes a series "Theosophy in South Africa." From No. 12, March 1986, we give these extracts from her musings and expositions on the subject of "Where is Hell?"—Ed.

The idea of having to undergo the most unspeakable tortures in the after-life because of one's ill-deeds in

this one seems a little old-fashioned; and quite a lot of people realizing that it is not possible to be boiled, flayed and quartered or whatever once you have no more physical body, console themselves with the thought that the whole thing is nonsense and there is no such locality of awful retribution. It's a childish idea made up to keep simple folk from behaving badly, they say.

But some of us have come to the conclusion that there are things which are just as bad in a different way as those terrible tortures, and they are not necessarily reserved for us after death only — they can be going on here and now. Physical suffering and intense pain can be bad enough while they last, but the moment they are gone one's mind wanders off and thinks of something else. Have you noticed that? Though we may have the greatest fear of physical suffering, the pain of the body can hardly be compared with that of the mind. We are not here referring to the horrible things that men do intentionally to each others' bodies — to undergo such tortures is pure hell on earth.

That is the whole question: Where *is* hell? Is it somewhere else, or is it here? According to the ancient theosophical teachings this earth on which we are living *is* one of the 'hells'. There are different levels of hell, they say, a whole series of them, from the deepest, away at the center of the earth, up through to the surface and beyond, as far as the moon and its surroundings. It is a long complicated story, detailing these different levels, each of which has a Sanskrit name, that rise gradually to less and less imperfect states, as our understanding develops and our behavior becomes purified through the suffering which we have learnt to avoid by living more harmoniously.

Gradually, as we keep these ideas in mind, we start realizing that hell is entirely of our own making. It's up to us to be there or not. All the dissatisfactions and frustrations from which we suffer can become things of the past if we are able to improve our behavior to such a degree that every little thought and action is in complete harmony with that still, small voice within, which can be heard more and more clearly as we make a point of listening to it ever so carefully.

It can be an awkward thing to hear it above the din of the radio and chatter of voices, . . . and though it *is* a struggle, a never-ending series of efforts, we find that it's also a joyful experience because our actions will be increasingly aimed at making others happier . . .

Yes, friends, life is not an easy business, but that is what we are here for, to learn how to become divine. The Arc of Ascent, as they call it in Theosophy, which represents the involution of spirit and the evolution

of matter, is now completed. The once unself-conscious god-sparks have become self-conscious beings—ourselves—and the next stage is for us to “return to the Father,” as the story of the Prodigal Son tells us. In Theosophy they say we are now embarking on the arc of ascent, or the involution of matter and the evolution of spirit. The half-way point, thank goodness, is past, they tell us, and even on the material plane this is evident through the fact that the very heaviest of minerals, like radium and uranium, now have a radiating force rather than a cohesive one. Interesting, isn't it?

The best thing of all is that each of us has within him that beautiful divine spark which is always ready to help us transform our material desires into far better things that will satisfy the hunger of the soul.

“There is no Devil, no Evil outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of, the Manifested Universe. It is a necessity for progress and evolution, as night is necessary for the production of day, and death for that of life *that man may live for ever.*” (H.P.B.)

“THE ESOTERIC SHE”

W. Q. Judge

Extracts from an article under the above name published in *The Sun*, New York, Sept. 26, 1892, and included in *Echoes of the Orient*, III, pp.207-214, soon to be published by Point Loma Publications, Inc.

The aim and object of her (H.P. Blavatsky's) life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second, make answer to the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny brought forward by her, drawn from ancient Indian sources, places

us upon a higher pedestal than that given by either religion or science, for it gives to each the possibility of developing the godlike powers within and of at last becoming a co-worker with nature.

As everyone must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practiced.

ITEMS OF INTEREST

The Subject was Mythology

As stated in our earlier issues, the Southern California Federation of Lodges presented the first Inter-Theosophical Students' Networking Symposium on February 14-15, at Bay Women's Club, Santa Monica. The subject was Mythology. It was a great success. The Papers were excellent, the audience enthusiastic, but attendance was not what it should have been for an effort such as this. Yet the main object was attained, a warm and friendly gathering of students from various theosophical groups sharing thoughts on an agreed-upon enthralling subject. Jerry J. Ekins, President of the Federation, and all the Staff helping, deserve hearty congratulations; and that includes the art work of Margo Geiger who brightened the environment with pictures of mythological 'mysteries' of the past, each one with an appropriate line or verse from *The Secret Doctrine* or ancient text.

After welcome and opening comments by the president, the 2-day program continued with presentation of the following papers: "Wells of Wisdom" by Elsa Brita Titchenell (T.S. Pasadena, read by Kirby Van Mater); "The Ancient Wisdom in Fairy Tales" by John Algeo, Ph.D. (T.S. in America, read by Roger Gemme); "Discrimination: the Vice-Regent of the Mind in Pursuit of Transformation" by Rebecca A. Field, Ph.D., (T.S. in America); "Evidence of Mathematical and Scientific Knowledge in Mythology" by Gabriel Blechman (U.L.T., Los Angeles); "Magian Myths: Jemshid-Zohak-Feridum" by Pervin J. Mistry (T.S. in Canada, and the only one from abroad attending in person); "The Journey of Truth by Ram" by Dr. A. Kannan (T.S. Adyar, read by Michael Revere); "The Hunter and the Hunted"

by Dianne K. Kynaston (T.S. in Australia, read by Elaine Gemme). And the second day: "The Cosmogonic Processes/Creation Myths" by Joy Mills (T.S. in America); "Maui, the Maori Moses" by Gavine F. Faurie (New Zealand T.S., read by Diana Dunningham-Chapotin); "Creative Power in Orphic Myths" by I.M. Oderberg (T.S., Pasadena, read by John van Mater); "Plato's Myths and the Mystery Tradition" by Will Thackara (T.S., Pasadena); "Solar Myths and Initiation" by Dara Eklund (T.S., Adyar); "The Secret Marriage" by Ted Davy (T.S. in Canada, read by W. Emmett Small); "The Ariadne Thread and the Heart Doctrine" by E.V. Walker (U.L.T., Los Angeles). Lighter moments were given at proper intervals to: Stories: "Cinderella" retold by Kathleen Zundell, "Ariadne's Thread" retold by Margo Geiger, and "The Frog Prince" retold by Kathleen Zundell and John Bennett. After presentation of two papers there was Discussion, and at the end of each day Group Interaction, led by April Dennis.

And now we hear that with the co-operation of Theosophical University Press (Pasadena) and individual members of the United Lodge and Adyar T.S., these papers will be published. That will probably be in September, at which time contact: Jerry J. Ekins, 1322 Innes Place, Venice, California 90291. (And may we remember: "Myths are explained by real events and personages who have really existed. . ." (HPB in a letter to her sister published in *Old Diary Leaves*.)

H.P.B. in the College Eatery

City Paper, "Philadelphia's Alternative Newsweekly," Feb. 20-27, No. 132, carries large headlines: COLLEGE EATERY HARBORED RUSSIAN PSYCHIC: "City Paper" Reporter Brad Rosenstein uncovers the facts about the Theosophical Society and its top dog Madame Blavatsky."

"Tonight at the White Dog Cafe at 3420 Sansom Street, a drummer and a vocalist with guitar are making their way through the cha-cha rhythms of 'Brazil'. The renovated Victorian townhouse, in its current incarnation as restaurant and bar, is, as usual, packed with college students, upscale West Philadelphia residents and the after-theatre streams from the Annenberg Center. The deliberate antique clutter of the place seems slightly at odds with the yuppie clientele—and positively other-worldly when you consider that the decor harkens back to the time of the house's famous former occupant. Despite the blurbs on the menu and the pictures on the walls, few patrons notice the *babuschka* face with burning eyes looking down on them. Fewer still know anything of her story. Over one hundred years ago, Helena Petrovna Blavatsky (or

H.P.B.) as she is known to her followers) lay suffering in the bedroom upstairs with a mortally inflamed leg. . . ."

The story unfolds from there, telling of H.P.B.'s childhood, her coming to the USA, meeting Col. Olcott at the Eddy farmhouse in Chittenden, Vermont, her investigation there of psychic phenomena and seances, the founding of the T.S., and so on, the whole (exoteric) story. Fascinating reading for the Philadelphians! A picture of White Dog owner Judy Wicks and assistant manager Carol Murphy are shown with "their favorite Theosophical tomes". [They look like volumes of the *Collected Writings* with different pictures of H.P.B.].

But look, some interesting challenges: "Theosophy is adamantly *not* a religion or a cult, but a response to knowledge and an effort to account for those phenomena which science and religion cannot explain." And of HPB: "Whatever the diagnosis, she can be credited with introducing many Westerners to lost or forgotten philosophies of the East and for providing in herself a figure of enormous courage, humor and energy for all of us to dream about. One of the clearest pieces of writing Blavatsky ever produced is reprinted on Judy Wicks' menu at the White Dog and is itself a model of innocence out of the past, the idealism of another time which may be the key to Madame Blavatsky's attractiveness:

"Behold the truth before you: a clean life, an open mind, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progress and perfection — these are the golden stairs up the steps of which the learner may climb to the temple of divine wisdom."

Hats off (in an un-yuppie old fashioned way) to the owner of College Eatery!

Karma and Rebirth: Review Article

The Canadian Theosophist, Jan.-Feb., 1987, carries a review by Ted G. Davy of *Karma and Rebirth: Post Classical Developments*, title of a scholarly conference held at the University of Calgary, Sept. 20-23, 1982. Edited by Ronald W. Neufeldt, the proceedings of this conference are now available from State University of New York Press, 1986, XV, and 357 pp. The reviewer points out that nearly all the authors of the papers are Professors of Religion in Canadian and American universities whose specialties are mainly in the fields of Eastern studies — "The stature and variety of their qualifica-

tions is impressive," and "the range of the material that was presented at this conference is quite staggering." Mr. Davy selects for main comment the article by editor of the volume, Dr. Ronald W. Neufeldt, "In Search of Utopia: Karma and Rebirth in the Theosophical Movement," a paper, he comments, "likely to please/annoy/surprise/stimulate, depending on the point of view of the reader. Who could ask for more?" And he concludes his review: "For students of Theosophy, if not others, the whole of this book is greater than the sum of its parts, if we are able to take something to it. What is tremendously encouraging is that the authors represent a new generation of broad-minded scholars of religions. . . . Their influence in their respective classrooms and through their publications, can hardly fail to be beneficial to the students of the '80s and '90s, all of whom should be encouraged to read this book." Should not we all!

Katherine Tingley: The Theosophist as Progressive Reformer, 1890-1929

The above is the title of a Faculty Paper and Lecture Series given at Point Loma Nazarene College, January 28, 1987 by Dwayne L. Little, Professor of History. Dr. Little emphasizes Katherine Tingley's efforts to make Theosophy intensely practical, intensely serviceable," and he sees in this a "commitment to action, to personal and social improvement, which made Tingley's Theosophical Society a unique contributor to the American reform era after 1900 which historians have called the "Progressive Movement." His paper then examines "the Society's goals, public rationales, and results achieved in four major areas of activity: (1) the establishment of the Point Loma Community as a model to demonstrate the effectiveness of its proposed changes, (2) the development of a new educational system to create 'ideal citizen types' (3) the attempt to radically reform the penal system, and (4) the effort to achieve international peace."

The author outlines the general aims of what came to be known in this country as the Progressive Movement, "a response to the industrial and intellectual ferment of the latter 19th century . . . comprised of widely diverse groups seeking disparate reform goals, and evolved from a local to a national basis." He outlines the primary historiographic positions historians have advanced about the Movement, but notes that their literature has generally neglected "the role of idealist communities like Point Loma in its consideration of Progressivism." Dr. Little admits that "the Theosophists' efforts were at times unconventional, but that makes their reform attempts no less Progressive or noteworthy. It is the interaction of such eclectic searches for Truth

(spiritualism, reincarnation), with seemingly impossible social goals (universal brotherhood, non-materialism, peace), linked with an exotic admixture of conventional and experimental methods which frame this study." He then outlines Katherine Tingley's reform efforts, and concludes his study: "When the new synthesis of the Progressive Era is written, it must take more seriously the contributions of even a small, esoteric, utopian-oriented movement like the Point Loma Community of Katherine Tingley." (27 'End-notes' list references for this Study.)

Those interested may obtain a copy of this historically important Faculty Paper by sending one dollar covering postage to: Point Loma Publications, P.O. Box 6507, San Diego, California 92106.

Appeal to Abolish the Death Penalty

From our friend E.J. Taewy, we have received a copy of his letter addressed to the Members of the Indiana Senate Judiciary Committee, an appeal "on humanitarian grounds that the above law (Law-HB 1022) (permitting the death-penalty for those of 16 years of age) not be passed as is proposed. Please do not legalize the killing of children." He refers the Committee to the International Covenant on Civil and Political Rights, signed by the USA, which states in its Article 6, sub 5: "*Sentence of death shall not be imposed for crimes committed by persons below eighteen years and shall not be carried out on pregnant women.*" To this Mr. Taewy adds: "Even the age of 18 is too low and should be at least 21 when one can assume that, on the average, all mental faculties have been developed properly to commence a useful life. . . . Actually with capital punishment we fall into the same trap legally for which we punish our fellowman, but now deliberately and cold-bloodedly. This does not mean that crimes are to be condoned and that they should not be punished in the form of being made aware of one's misdeeds and their grave consequences and having them pay in constructive services to the community."

His letter continues: "All great world religions state clearly in one form or another that the soul will live 'forever'. As it is not the right place here to discuss where the soul comes from and goes to after death, it is left up to everybody's individual conscience and/or belief. One thing, however, is clear and that is that the propelling force, call it soul, cannot be killed at all in the sense of annihilation. Because we do not perceive the dead any longer we get the impression that we have 'solved' the problem and that together with the delinquents, they have now gone forever out of our way. . . ."

And his eloquent plea concludes: "I respectfully suggest that you as Senators, instead of contemplating lowering the age of capital punishment from 18 to 16 years, should abolish the death penalty in your State, making positive headlines all over the world, and what is more, important history. . . . It is in your hands to put a stop to unlawful killings and to show the world that we have not thrown away our principles of civilization by refusing to legalize inhuman and degrading methods of punishment not fit even for the Stone Age. . . . We seem to be technically advanced; let us show the free world that we are also a leader in dealing with human problems in a civilized way. . . . Hoping that wisdom prevails at the hour of voting and that history is made for the betterment of mankind right here in Indiana. . . ."

Our foreign friend also mentioned to the Committee the recent publication of *What Death Really Is: Questions We All Ask* by G. de Purucker (Point Loma Publications), and also offered to appear at his own expense before the Senate in person to defend the basic principles outlined in his letter. (The Letter to the Senate Judiciary Committee was dated February 20, 1987. We have not heard further results.)

Institute of Buddhist Studies

The Institute, founded in 1966, has programs in various arenas of academic and spiritual learning; and, in affiliation with the Graduate Theological Union (GTU) in Berkeley, California, offers a fully accredited Master of Arts degree specializing in Buddhist Studies. It is authorized by the State of California to offer its own graduate degree after completion of the prescribed curriculum and course of study.

The Institute maintains close ties with the Ryukoku University of Kyoto, Japan, one of that country's oldest and most respected Buddhist institutions of higher learning. Its journal, "The Pacific World," carries Interpretive and Critical Studies, Book Reviews and Reflections. Those interested should write to: The Institute of Buddhist Studies, 2717 Haste Street, Berkeley, California 94704.

Activity in Hannover, W. Germany

Public lectures, 4 a month, are now given in Hannover (in 3 places there), in Celle, and soon in Kassel, writes Barbel Ackermann, Secretary, Die Theosophische Gesellschaft (Point Loma-Covina). They also publish *Das Forum* (Esoterische Philosophie) bi-monthly, and will hold a Seminar on May 9-10 in Bad Sachsa (Harz). The subjects to be discussed: Esoteric Philosophy —

the Revolution in the Esoteric; Human Rights or Human Duties — Where do we Fail?; Reincarnation, merely an Hypothesis?; Is a Human Being merely the physical body?; Materialism, and Destruction or 'Universal Brotherhood'?

In addition to the new German translations from verlag Esoterische Philosophie, mentioned in our *Eclectic*, Nov/Dec. 1986, are: *Die Geheimlehre (The Secret Doctrine)* in 4 volumes (DM 150); *Isis Entschleiert (Isis Unveiled)* in 2 volumes (DM 110); *Das Meer der Theosophie, (The Ocean of Theosophy)*, kart. (DM 15); *Die Bhagavad-Gita* (DM 28.50); *Studies on the Bhagavad-Gita* (DM 37.50). For further information write: Verlag Esoterische Philosophie, Culemeyertrift 5, 3000 Hannover 21, Germany.

Taliesyn and the Mysteries

The above is an article (in *Theosophy in Australia* March quarter 1987) based on a paper presented at *The Secret Doctrine Symposium* held at Launceston, Tasmania, in January 1986. the author is Dianne K. Kynaston, General Secretary of the TS in Australia. She writes that though this is the last Symposium paper to be printed in their magazine, she is still "hopeful that when I can find the time I will put all the papers into a format that can be photocopied and given to those interested." We do indeed look forward to that.

Of the Annual National Convention for the Australian Section held in Brisbane, January 17-24, 1987, she writes: "Despite the heatwave conditions the convention was a very successful theosophical event, attracting members from all over the Section, as well as several international members from the U.S.A., Indonesia, Kenya, and Canada." Mrs. Emily Sellon from New York was the International Guest Speaker.

In the same issue we note with regret that Phil Harris in his review of *Beyond Belief—Theosophy in Australia 1879-1939* by Jill Roe, N.S.W. University Press 1986, pp 396, paperback \$19.95), categorizes Tillett's book *The Elder Brother: a Biography of Charles W. Leadbeater* as "a cynical biography," including it with *Five Lives/Four Lives of Annie Besant* as "yet another exploitative expose under the guise of a history of the Theosophical Society in Australia up to 1939." Let each student of Theosophy and of history read and come to his own conclusions!

Mourir Pour Renaitre (to Die in order to live)

As we go to press we have received from the author Jean-Louis Siemons notice of the publication of this important book by Editions Albin Michel S.A. (22, rue Huyghens, 75014 Paris).

He presents what the sub-title declares: "the alchemy

of death and the promise of the after-death life." The author is a researcher and a teacher; his special branch is physics in its applications to biology. He holds the degrees of Docteur-Ingenieur and Docteur es-Sciences physiques at the Paris University. His professional career has been at the Paris Institut National Agronomique. And, readers will know he is a Theosophist. More in our next issue.

FROM LETTERS RECEIVED

Comment on "Out on a Limb."—There is no doubt that Shirley MacLaine's book and especially the movie are indeed of great service to Western mankind, since they project some fundamental Eastern ideas, doctrines which are sorely needed in a sea of a deadly technical materialism and the religio-political systems of money-grabbing and power-hungry evangelists who enslave the mind and heart of the ignorant masses with their religious circus.

The high-point of MacLaine's movie was the 'Astral projection' and 'ego-transference,' which, of course, was typical 'Hollywood make-believe' of the 'special effect' professionals. But it was done in a very impressive and sensational way, maybe too sensational, because some tyro, looking for siddhis, may kill himself. He may not be able to find his way back:

"... Buddhi (and a tyro may have not yet developed this spiritual principle). Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged chelas, or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift, like the 'ring of Gyges', would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded."—*The Key to Theosophy*, 'p. 81, some editions; p. 119-20 others.

And:

"Though there are seven principles in man, there are but three distinct Upadhis (Bases), in each of which Atman may work independently of the rest. These three Upadhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution."

The Secret Doctrine, I, 182 (some editions)

These two paragraphs point to the fact that there is severe danger involved for a tyro, projecting his 'ego-consciousness', or Manas-Manas. The movie does not project the necessity of purifying and controlling one's mind and the lower, human-animal nature before trying to acquire this siddhi. It was appalling to see so much sexual love at the beginning of the film. Was it influenced by some Tantrikas of Hindu Tantricism and Shaktism, since cohabitation—*maithuna*—is here a supreme 'holy' rite? The concepts of Ahimsa non-killing, non-injuring and *metta-karuna*—loving kindness and compassion for humans as well as animals and also the Great Compassion of the Bodhisattvas—*Maha-karuna*—are missing in this movie; also the practice of ethical, moral and spiritual vegetarianism. The right of animals to live a complete life without being tortured and slaughtered by the millions every day does not find an advocate in *Out on a Limb*, which otherwise offers some general and universal doctrines of the East. This latter fact is very good, but the specific and semi-esoteric doctrines and disciplines of Mahayana Buddhism and the Yogacharya school of the Mahatmas

(Arhats) and HPB as we find them in *the Secret Doctrine*, *The Mahatma Letters* and in *The Voice of Silence*, are completely absent!

In short: the film 'Out on a Limb' has certainly some good points and may be helpful to some seekers of the Truth; it may encourage some to study the finer and more esoteric wisdom-pearls of 'esoteric Buddhism' and may result in changes in life-style and in the direction to higher, spiritual goals.

One thing is quite sure about this movie: the evangelists and the Roman Church hated it! For Shirley MacLaine, it is her karma; may it be a good one!—*Abbinyano*

D. Van der Schuur, Bethel Island, Calif.—Once I started reading *What Death Really Is: Questions We All Ask*, by G. de Purucker, I couldn't put it down, and read it from cover to cover. Then started reading it again, and underlined most of it. Thank you sincerely for this wonderful informative book. I would appreciate it if you will send me four copies as they will clear up a lot for four of my close friends.

B. L. S., Jacksonville, Fla.—I consider it a great service your making available the 2 cassettes of Geoffrey Barborka's *Glossary of Sanskrit Terms*. I just can't express how invaluable these tapes have been for me. I have several glossaries of the Sanskrit terms which give the words and their meanings, but nowhere could I find how to pronounce these words. I listened to the tapes and followed along with the book all the way through when I first received them and have since referred back to them dozens and dozens of times for the correct pronunciation of individual words.

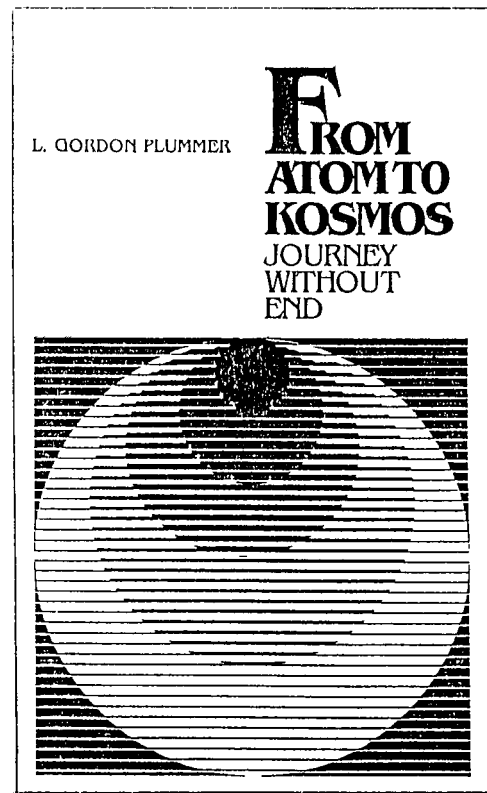
L. J. K., Roseburg, Oregon.—Surely appreciate your publication.

E. A. D., London, England.—Thank you very much for your journal. I value it greatly.

Dr. J. H. Dubbink, Bilthoven, Holland.—(Mrs. Ineke Vrolijk is General Secretary of the Netherlands Section TS (Adyar) and Dr. Dubbink is, or was, one of the editors of their official magazine *Theosofia*.) . . . We have tried to convince the TS here that if freedom of thought means anything it should include the freedom to point out that the first generation of Theosophists (HPB and others) ought to find at least equal acceptance as later ones. The citizens of the Besantine Empire availed themselves of the possibilities of democratic rights of collecting a great majority of votes by proxy by their friends—and we were fired. Nevertheless, as that freedom of thought is still theoretically the base of the TS, I at least will go on. I am convinced that 'criticism,' as used by HPB so vigorously for the welfare of the TS, is indispensable for all of us if we seriously want to bring about some radical changes in the industrialized civilization of both West and East, and their terrible cruelties. . .

Now comes your *Eclectic* (of March-April). Most interesting are pages 10 and 11. Especially the contribution of John Cooper I sincerely admire. He formulated, in a better way than I have ever been able to do, some problems I have tackled. Especially his last words (line 5 from the bottom of p. 11) about the measure of 'right teaching' (Whatever that may mean!) raises some very principal questions—questions about the principles, i.e., the impact of 'doctrine' on our feelings and behavior towards our fellow-men. In any case, I am very happy that readers of the *Eclectic* will be better informed about what happened in the theosophical groups in our country than the members of the TS (Adyar).

Correction.—Please insert the following line omitted in Jan.-Feb. 1987 *Eclectic* on pg. 2 mid-page, after the words "in thought.": "In somewhat the same manner, perhaps, the universe. . ." This is in Virginia Hanson's article "Why Study the Three Fundamental Propositions." (Again a gremlin!)



FROM ATOM TO KOSMOS

by L. Gordon Plummer

. . . Beyond our solar system, beyond the Milky Way, out into the spaces of Space. There is no end where we can say "There are no more stars." Whence came these stars? What laws govern them? Who or what is their law-giver? What indeed is life? Are life and death separate? If we are an eternal part of Nature why do we die? What are the mysteries of Death?

The author, using the key that Theosophy provides, answers these questions on his journey through the spaces.

Lexitones, 142 pages, \$5.25

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CONTRIBUTIONS

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